A

SERMON

Preach'd at the

ASSIZES

Held at

CHESTER,

On *Tuesday April* 15. 1712.

BY

Sir *Joseph Jekell*, Chief-Justice of *CHESTER*,

AND

Mr. Justice *WARD*.

By *THO. LECHE*, M. A.
Rector of *Tilston*, and Chaplain to the Right Honourable the Earl of *Cholmondely*.

Publish'd at the Request of the High-Sheriff and GRAND-JURY.

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G.R. III.

TO

John Leche, Esq; of *CARDIN*,
High Sherif of *Cheshire*,

And the Gentlemen of the Grand-Jury.

Sir *Thomas Brooke* Baronet.
John Hurleston,
William Massie,
William Whitmore,
Ed. Wright,
Charles Chambers,
Ger. Townshend,
Charles Bumbury,
Geo. Bird,
John Fenton. } Esqs;

Tho Brassie,
Roger Richardson,
Tho. Turner. } Gent.

GENTLEMEN,

THIS *Sermon being Preach'd and Printed at your Request, is Humbly Dedicated, By*

Tho. Leche.

LUKE xvi. 8. the latter Part.

The Children of this World, are in their Generation, Wiſer than the Children of Light

THE Words are a remark upon the Management of a certain Steward, who being accus'd for waſting his Maſter's Goods, and called upon to give an Account of a Truſt which he had abus'd, and was therefore no longer to continue in, immediately caſts about, which Way he ſhould take, and what he ſhould do, when his *Lord took away from him the Stewardſhip*. And upon conſideration of his Inability to live by his own Labour, and what a Reproach it would be to him, to Subſiſt at the Coſt of others; he ſoon finds out Ways and Means, and reſolveth by Acts of Grace to his Maſter's Debtors, to oblige them to receive him, when diſcarded, into their Houſes. This Project however unjuſt, met notwithſtanding in ſome Meaſure with his Lord's Approbation; who, though he could not wholly juſtify the Conduct of the Projector, yet, as upon the foreſight of a Storm it is judg'd a Piece of neceſſary Prudence to provide a Shelter, ſo he look-

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ed upon his Servant's Care for the future to be Praiſe-worthy, as it is written, *The Lord commended the unjuſt Steward becauſe he had done Wiſely*; and then follows this Obſervation, *for the Children of this World are in their Generation, Wiſer than the Children of Light.*

By *the Children of this World* are meant thoſe, who make this World their End; who have fix'd their Affections upon the Riches, the Honours, or Pleaſures, of this preſent Life, and ſeek for no further Happineſs than what is to be found under the Sun. By the *Children of Light* are meant thoſe, who declare they ſeek a better Country, and that it is their Principle to ſecure the everlaſting Advantages of the next World; who profeſs an Impregnable Belief, and a ſtedfaſt Hope of that Glory which is reveal'd, and avow it to be their chief End, to attain *an Inheritance with the Saints in Light.* Now though theſe latter have made choice of an infinitely better End, and muſt therefore in that reſpect be pronounced Wiſer than the former; yet becauſe *the Children of this World* however miſtaken in the choice of their End, are far more Prudent in the Uſe and Application of ſuch Means as are proper to attain their propos'd End, than the *Children of Light* are, in the Proſecution of their main Deſign; therefore it is aſſerted in the Text, that the Children of this World are in their Generation, (or in their Way,) Wiſer than *the Children of Light.*

To evince the Truth of which Aſſertion, and to make a few Practical Obſervations upon it, ſhall be my preſent Endeavour.

And 1*ſt*, I ſhall endeavour to evince the Truth of the Aſſertion in the Text. For a more clear and orderly Proof hereof, we will lay down theſe three, as ſome of the proper Qualifications of a Wiſe Man.

1*ſt*, to have the End he propoſes always in his View.

2*dly*, Deliberately to conſider, what Means are moſt proper and uſeful to this End.

And 3*dly*, to Proſecute thoſe Means, with all poſſible Care, Induſtry and Vigour. Theſe are ſome of the diſtinguiſhing Offices of a Wiſe Man, and theſe are they, wherein *the Children of this World* do far excel *the Children of Light*.

1*ſt* then, *the Children of this World* have their End always in their View. The good Things of this Life, are not any time more preſent to their Senſes, than they are, at all Times, to their Thoughts: And how far ſoever they may be ſometimes remov'd from the one, they are the ſtanding, conſtant Object of the other. In all their Counſels and Debates at Home, in all their Intercourſe and Negotiations abroad, they are ſure to preſerve their main Deſign in their Mind, and at no time leave it behind 'em. Whatever Company they fall into, whatever Amuſements they meet with, this ſtill keeps its Poſt; no Art, no Endeavour can drive it off, nor is it in the Power of Accident or Diſaſter to remove it: It is lodg'd in the very Frame of the Soul; it preſents itſelf every Moment,

and lies perpetually before 'em; it is the laſt thing they think of when they go to Reſt, it plays in their Imagination while they Sleep; it riſeth with 'em in the Morning, and is their *Companion all the Day long.*

2dly, *The Children of this World* do Deliberately conſider, what Means are moſt proper and uſeful to their End. No ſooner have they fix'd upon a Deſign, then they conſult how to carry it on. Their Heads and Hands are immediately ſet at Work: A great variety of Schemes are drawn and laid before 'em, and then they examine and compare the ſeveral Relations to, and Dependencies of one Thing upon another; Weighing to a Scruple, what will, and what will not, be fitting; and Preciſely Diſtinguiſhing about the manner the Time, and Place, and every other Circumſtance, tho' never ſo Minute, which may lend a helping Hand to aſſiſt and forward their Undertaking. And that they may not be baulk'd in their Enterprizes, and fall ſhort of their Hopes, they are Jealouſly Solicitous to make ſure Work of it, by Guarding as far as humane Foreſight can, againſt the very poſibility of Miſcarrying. For, rather than truſt to an eaſy Model that hath all the degrees of probability on its Side, as to its Succeſs; they will make uſe of one, which is attended with Difficulties almoſt inſuperable, provided it appear to be ſuch, as will certainly effect and bring about their Deſign. Such Methods as are ſure, are in their Opinion, the moſt proper; they

they always tread upon firm Ground; will run no Riſques, nor ſet a foot within the reach of Danger.

3*dly*. *The Children of this World* do proſecute thoſe Means, which they have determined and concluded upon as moſt proper to their End, with all poſſible Care, Induſtry and Vigour. They are ſenſible, that unleſs this be done, it is vain to Project, it is ridiculous to Contrive. And therefore, when the Means are once concerted, they are never eaſy till they have ſet 'em a work. They loſe no Time, ſuffer no Opportunity to goe by, but diligently improve all and every one of the happy Moments of Advantage: They ſtrike Sail with the firſt fair Wind, adviſedly conſidering, that the preſent, is the only time they can ſafely reckon upon, and that there is no truſting to Contingencies, though they may ſometimes turn to Account; Therefore they deteſt and abhor all Delays, and never defer the leaſt Circumſtance of Moment, but even now put it in Execution.

And as they critically obſerve all Seaſons, they ſpare no Pains, all the Strength and Activity of their Bodies, is at the Service of their End, and the utmoſt Efforts of their Souls fall down before it. They Study, they Meditate, they Love, they Delight in the Way that leads to it; and tho' their Endeavours may ſometimes ſeem to be drawn to another Way, and to be level'd at a quite different Mark, yet they all meet in

one Point, and are united in the ſame Centre. To this they are ever True, and always Conſtant: Nothing can force 'em from it; but in ſpite of all oppoſition they perſevere in their Reſolution. Neither the Danger nor Tedioufneſs of the Way, nor the Inclemency of the Weather, nor the Horror of the Night, can ſlacken their Care, or cool their Induſtry, ſo as to make 'em deſiſt from their purpoſe; to which, they are immoveably determin'd to adhere, and for the ſake whereof, they are ready to foregoe any Good, and prepar'd to endure any Evil.

That the Caſe is thus in Fact, a very narrow Obſervation will abundantly make good. The World is but too full of Inſtances, to illuſtrate and confirm the Wiſdom of its Children; but among the great Variety of Examples, none ſeem ſo clear and convincing, as thoſe which ariſe from Avarice and Ambition.

For, with what an inceſſant Diligence, with what a watchful Care doth he who hath *made Gold his hope*, and *the fine Gold his confidence*, move on toward his Point! And what will he not do, what will he not ſuffer to come at it; There is nothing ſo little, ſo mean and unworthy of a Man, but what the Miſer can ſubmit to, nor is there any thing ſo baſe or inhumane, but what he can execute. As his Idol is always before him, ſo is he ever at Duty and Indefatigable in Adoration. He prevents the Sun, he watcheth with the Stars; he toils all the Day, and

he labours under ghaſtly Fears and Apprehenſions all the Night: For the ſake of his Beloved, he can deny Nature what it wants, and himſelf the uſe of that, which he himſelf ſo violently deſires. Neither the Delights of Converſation, nor the Joys of Eaſe, nor the Charms of Pleaſure, nor the Sorrows of Pain, can divert or check him, in his purſuit of Gain. The Cries of the Poor and Afflicted, the Lamentations of the Orphan, the Fatherleſs and the Widdow, affect him not: The Rage of Hunger, the Impatience of Thirſt, the Groans of the Miſerable, rack'd with Pain, and languiſhing away for want of Succour, all united, make no impreſſion upon his Breaſt; he feels no Relentings, but haſtens on, regardleſs of every thing but the Means to increaſe a Store, which all the Wealth in the World cannot ſo far compleat as to make it equal to his Wiſhes. In vain are all Endeavours to control his boundleſs Deſires: In vain do we argue with him, upon the Topics of Reputation, Gratitude or Conſcience; no Motive can prevail with him to deſiſt, though it be taken from the benefit of his dear Native Country, and the Honour of a moſt Indulgent Sovereign.

With equal Caution, with equal Induſtry and Application, doth the Ambitious Perſon climb up the Hill to Grandeur. He ſets out with an Air of Gravity and Penetration; pretends a wonderful Love for his Prince and

Country, and no ſmall a Concern for Religion: This, his Forefathers have told him, is the beſt Cover for Innovation or Rebellion; will hallow all his Enterprizes, and ſanctify his Endeavours. Wherefore he puts on a Form of Godlineſs, and tho' he believes not in Jeſus Chriſt, yet he can, upon Occaſion, Pray like any Saint, to God the Father, through the Merits and Mediation of his Son. He Studies all the Arts of Hypocriſy and Diſſimulation, and takes a deal of Pains to keep his Faults out of ſight; and provided this may be done, he is ready to Sin to any height or degree whatever. To inſinuate himſelf into the Affections of the People, he talks perpetually in the enchanting ſtrain of Redreſs of Grievances, Liberty and Property. To get within the kindly Influences of his Prince's Smiles, he omits no Opportunity; but is ſure to ſpring forth and lay hold of every advantagious Juncture: He is all over Duty and Loyalty; at all Times declaring a very great Zeal for his Honour, and in all Places diſplaying his Goodneſs, and ſtrewing all the Flowers of Rhetorick upon his Vertues. Nor is he only thus Reſpectful himſelf, but he alſo Reſents it highly in another if he ſhew not the like Eſteem, and profeſſe the ſame Veneration. Thus artfully he diſguiſes his Intentions, and like *Herod*, pretends to Worſhip what he deſigns to deſtroy.

But if he ſucceed ſo far as to be raiſed to his Prince's Favour, and is ſo happy as to have found out his good Will and Pleaſure; he is minutely careful not to diſoblige; if Matters ſo unfortunately fall out, that in ſervice to his main Deſign, it be abſolutely requiſite to ſteer againſt the Inclinations of his Sovereign; in this nice and difficult Caſe, he looks one way and rows another. And that he may with the greater Security continue in his Favour, he is watchful to keep all Spies and Informers out of his Preſence: He ſets a ſtrict Guard upon all the Avenues, and will by no means ſuffer an Enemy to enter in: And if any from without, dare to ſuggeſt any ill Deſigns in his Scheme, he is immediately cruſh'd, or by Bribery and Subornation taken out of the way. To inſinuate any Failings in his Conduct, ſhall be deem'd a great Miſdemeanour; and to cry out Danger, when all is Safe and Flouriſhing, is a Crime not to be forgiven, *an Iniquity to be puniſh'd by the Judge.*

In theſe, and a Thouſand other dark, crooked, intricate Ways, doth the Ambitious Man walk; while he covers one Sin with another, and is ſtill forced upon greater Crimes, to ſecure and protect thoſe he hath already committed: While *Evil is called Good, and Good Evil*; *Darkneſs is put for Light, and Light for Darkneſs*; *Bitter for Sweet, and Sweet for Bitter*: While Virtue is ridicul'd, and Modeſty put out of Countenance: While

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Law and Juſtice, and Honour and Conſcience are made to truckle under his Purpoſe, and even the Sacred Oracles themſelves, are tortured to ſpeak in the behalf of his Deſign, which he is reſolv'd to compaſs, though he ſwim through a Sea of Blood.

Thus Induſtrious, thus Vigorous, thus Indefatigable *are the Children of this World in their Generation.* Let us now turn the Glaſs, and take a ſhort View of the Behaviour *of the Children of Light.* Behold! How remote their Care, how ſmall their Regard; how faint and languid are their Endeavours! Their End ſeems to be as far out of their Mind as it is out of their Sight. The Joys of Heaven, however glorious and tranſporting in the Contemplation, are but ſeldom the Object of their Thoughts, and are very rarely entertain'd by their Affections: Nay, though they be but Strangers to their Minds, yet are they ſo far from being kindly receiv'd there, that oftentimes, no ſooner are they enter'd, but they are rudely turn'd out, by Trifles and Vanity. Every little Amuſement diverts their Deſign, intercepts the proſpect of their Happineſs, and keeps the Glory they believe and hope for, out of their View. Now the Cares of this World, and the Deceitfulneſs of Riches, ſpring up and choak it, and anon it is call'd out and lured down by the Baits of Pleaſure. One while it is Eclipſed by the Inſinuations of the Devil; and another while it is barr'd out by their Luſts and Appetites.

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One while it is forgot in the hurry of Buſineſs; and another it is loſt amidſt the pleaſing Entertainments of our Friends, or in a keen purſuit of Diverſions. In ſhort a Thouſand Paſſions diſturb it within, and Ten Thouſand Temptations attack it without: All theſe exclude it in their Turns, and take that place in their Minds, which of right belongs to their propos'd End, which ſhould at all times preſide and govern there.

Farther, as *the Children of Light* do Imprudently permit the Luſts of the Fleſh, and the Allurements of Sin, to beat off that Glorious Immortallity they propoſe from their Thoughts; ſo they do not duly conſider what Means are moſt proper to be us'd in the Proſecution of their End. Inſtead of Weighing what Means are the only ſure and certain ones, they lay about 'em to find out ſuch, as are attended with the leaſt Difficulty and the feweſt inconveniences. A fair eaſy Way wou'd pleaſe the Fancy, and fall in exactly with the Temper of moſt of 'em; Such a one as may in all probability bring 'em to the completion of their Wiſhes, is preferable in their eſteem, to a narrow Path, ſet about with Thorns and Briers, though it would infallibly lead 'em to the Gates of Heaven. Theſe would willingly ſerve their great End, and gratify their Appetites too; and if they cou'd Reconcile the Hopes of Heaven, with the enjoyment of their Sins; if they cou'd *walk in the Sight of their own Eyes, and in the Ways of their own Hearts,* and yet be accquitted at the great

great Audit of the laſt Day; that is, if (as one hath out of the Abundance of his Moderation advanced) they might by the help of a few Sighs and Pious Breathings, juſt as they are going off the Stage of this Life, ſtep into the Glories of the next; theſe ſhould be the Means they would uſe: Thus they might enjoy both Worlds, and ſhare in the Pomp and Pride of the one, and in the Joys and Pleaſures of the other. Thus they contrive, and Wiſh to that degree, as at length to perſuade themſelves to believe it.

True indeed it is, that there are ſome who ſee through the Cheat, and will not ſuffer the deluſion to paſs upon them; but yet it cannot, it muſt not be Diſſembled, that even they are deficient in this very Material Point of Prudence, and do not enough conſider, the ſureſt Way to their End. For do they watch the advances of Danger? Do they guard the ſeveral Paſſages of Sin, and ſtop all Communication with the Enemy? Are they extreamly Cautious leſt they ſhould Miſcarry? And do they proceed with Fear and Trembling, leſt they ſhould unhappily fall ſhort of their mighty Hopes? Do they not ly open to the Sallies of their Luſts, and expos'd to the Wiles of the Devil? Nay, do they not often lead themſelves into Temptation, and engage in ſuch Courſes, as have a natural tendency to Defeat their purpoſe.

Laſtly,

Laſtly, *The Children of Light*, do not Proſecute the Means that lead to Glory, with ſufficient Induſtry. They are not ſo conſtant and cloſe in their Application, as to lay hold of all Opportunities, and to make the beſt of every Advantage: They are tedious and unreſolv'd in going about their great Work; and though they know that their Life is ſhort and uncertain, *a Vapour that paſſeth away, and we are gone*: Though they are aſſur'd, that *there is no Work nor Device in the Grave, whither they go*, and that *now is the Day of Salvation*; yet they defer returning to the Lord, and put off their Repentance from Day to Day; and not only ſo, but they likewiſe propoſe Excuſes to themſelves, and look out for Evaſions to defend their Delays. Hence, the Goodneſs, and Forbearance and Long-ſuffering of God, which if rightly applied, ſhould lead 'em to a ſpeedy Amendment, are Diſ-ingeniouſly made uſe of, as an Argument to put it off: And hence the Hope of a long Life, and ſome more favourable Opportunity of Repenting hereafter, are very Indiſcreetly judg'd, a ſufficient Plea againſt the neceſſity of a preſent Reformation. They think they have time enough and to ſpare to do their Buſineſs, and therefore, they are not at all Solicitous to redeem it; ſo far from that, that they are often at a Loſs, what to do with it, or how to paſs thoſe Moments away, which can neither ſtay or return.

But though they are very free with their Time, they are not so with their Pains; of these they are so sparing, that one would be tempted to imagine, that either in their Opinion, their Cause did not deserve them, or else that they were no way Necessary or Useful to it. For do they lay out their Care and Might, to bring about the *One thing Needful*? Do they love and pursue their End with all their Heart, and Soul, and Strength? Do they not make a stand at the appearance of Danger? And are they not turn'd out of the Way, by a very small Difficulty? Will they deny themselves, Mortify their Lusts, and Punish those Corruptible Bodies, which press down their Minds? Will they forego their Ease, their Pleasures, or Diversions, and take upon 'em the Yoke and Burden of Religion? Will they (if called to that Honour) take up the Cross and follow their Saviour unto Death? Or, will they not rather forsake him, and fly away? Will they not look upon the Exercises of Religion, as Troublesome and Melancholly, and fit only for the insipid State of Old Age? Will they not yield to the Cravings of their Lusts and the Importunities of their Appetites; and though upon their hearty and earnest Request the Aids of the Holy Spirit are ever at Hand to assist and enable 'em, in all the conflicts between the Flesh and Spirit, yet, will they not refuse to strive, and tamely suffer *the Law that is in their Members*, to be too strong *for the Law of their Minds*.

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Wherefore, ſince the Children of this World keep their End always in their Eye, and make choice of ſuch Means to attain it, as upon mature Deliberation appear to be moſt proper, and do proſecute thoſe Means with all Induſtry and Care, we conlude, that they are Wiſer than the Children of Light, who are falſe to their End, and Inconſiſtent with themſelves, in not duly conſulting and Carefully applying the Means and Methods of Salvation. Proceed we now in the 2*d* Place, to make a few Practical Obſervations on what hath been ſaid.

And 1*ſt*, We obſerve what an unaccountable Piece of Folly it is, to propoſe ſuch an excellent End as Heaven, and not to proſecute it: Were they, who don't pretend to any thing beyond the preſent Life, inconſiderate and Negligent in the concerns of it; it would not be ſo much wondred at; But that they who expect to be Inheritors of the Kingdom of Heaven, ſhould take ſo little notice of ſo vaſt a reverſion, is very ſtrange as well as ſtupid. It is a known Maxim, that he who Wills an End, Wills the Means to it; and it is agreed on all Hands, that it is ridiculous to expect the one, without applying the other. In all the Ways and Proceedings of Civil Life, we allow it to be ſo, and act accordingly, only *in the one thing needful*, we go againſt the Rule. Beſides our End is ſo Great and Tranſcending, ſo raviſhing and full of Glory, that by a Natural Efficacy it ſhou'd ſtrongly influence our Endeavours,

and quicken us in running *the Race that is set before us.* And over and above, we have this farther Advantage of the Children of this World, that as our End is more Noble, so it is more Certain too. For tho' they have concerted the Means never so justly, laid 'em never so well, and put 'em in a most vigorous Execution; yet, through the intervention of unhappy Accidents, they may miscarry in their Projects: But we go upon sure Grounds in this Respect, and have all the Certainty which God in Wisdom can give, or Man in Modesty require, that if we be sincerely uniform in our good Endeavours, we shall be Crown'd with *a Weight of Glory.* Shall then the Children of this World be all Life and Vigour in the Chase of Shadows; and shall we be dull and slothful, who propose to ourselves Crowns that Fade not away, and the Substantial Bliss of a happy Eternity? Shall the Miser take so much Pains to scrape together a little shining Clay, which he must shortly leave behind him, shall he rise early and sit up late *and Eat the Bread of Carefulness,* that he may Heap up Riches, which *make themselves Wings and fly away?* And shall we, who are Entitul'd to everlasting Joys, and a never-failing Inheritance, be Lazy and Idle? Shall the Ambitious wait Day after Day at the Levee of a Mortal Man like himself, sink his Character and even degrade himself to be raised to a Post of Honour, precarious in the Possession, and but a Bubble in dura-

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ion? And ſhall we think a conſtant Attendance not worth our while. We, who wait for the Favours of the King of Kings, and Lord of Lords, to be admitted among the Courtiers of Heaven, and to dwell for ever in that preſence, *where there is fulneſs of Joy and Pleaſures for evermore.* If we with all this Odds, and all theſe Encouragements, will not be induc'd to Proſecute our End, are we not very unaccountably Imprudent? Are we not very *Fooliſh and Ignorant,* who neglect a concern of the greateſt Conſequence, and notwithſtanding our Hopes, will not *be Wiſe unto Salvation?*

2*dly*, We obſerve, that the Merit and Excellency of the Cauſe we have eſpouſed, will be ſo far from excuſing our neglect, or remiſsneſs in the Service of it, that it will only render us the more inexcuſable. Sure we are that a good Cauſe deſerves our Care, and therefore to neglect it, is without excuſe: It is true, it doth not want all thoſe little Arts and Devices, which the Patrons of ill Deſigns make uſe of; but yet its own Merit will not ſupport it, and Experience hath too fatally prov'd, that by the ſtrength of oppoſition, it may be brought low, *even unto the Duſt.* Beſides, the Advocates for a bad Cauſe have been always obſerv'd to excel in Induſtry: And Moreover, they have this mighty Advantage on their Side, that (as our noble Hiſtorian obſerves of the Rebels in Forty One) they make uſe of the baſeſt Methods, ſuch as Gallant and Liberal-

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minded Men, cannot perſuade themſelves to entertain. We are oblig'd then to be always upon our Guard, and to exert our utmoſt endeavours in the Application of all Honeſt and Laudable Means, ever remembring that in regard to our Civil as well as Spiritual ſtate, our greateſt danger is in our own Security.

Wherefore, let the Senſe of theſe *excellent Things committed to our Charge*, keep our Care of 'em ever awake, and inſpire us with Courage and Reſolution to *hold* 'em *faſt*: And while *Deiſts* and *Socinians*, *Atheiſts* and *Libertines*, under a pretence of Free-thinking, are Playing the whole Force of their Artillery, againſt Revelation and all Religion; let us bravely ſtand up in their defence, and *earneſtly contend for* that *Faith*, which the Son of God came down from Heaven to reveal, which the Holy Spirit with Signs and Wonders confirmed, and the noble Army of Martyrs Seal'd with their Blood. Let the Induſtry of our Adverſaries to ſubvert and deſtroy, Provoke us to be the more Vigilent, to ſecure and *ſtrengthen the Things that remain*: Let us at all times think our ſelves in Danger, and reſolve not to Sleep, leſt *the Enemy Sow* his *Tares*, and ſpoil the growth of the fair promiſſing Bleſſings.

And ſince it is our Happineſs and Glory to live in the Communion of a Church, Orthodox in its Doctrine, Apoſtolical in its Government, Moderate in its Diſcipline, and orderly and decent in its Ceremonies; a Church

free

free from the Superſtition of Popery on the one Hand, and the Irreverence of Fanaticiſm on the other; let us take Care, that it never want that Eſteem it deſerves, and that Zeal, which will be ever due to it. In a Word, let us who *Wiſh well* to our *Sion*, and *Pray for the Peace of Jeruſalem*, be ſtedfaſt and immoveable, Active and Diligent, firm as our Faith, Sincere as its Defender.

Above all, ſince the Treaſures of Earth, where *ruſt and moth doth corrupt*, are not to be mention'd with thoſe of Heaven; nor all the Honours and Pleaſures of this Life, are worthy to be compar'd with the Glories of the next; let us, be in a more eſpecial manner diligent, *to make our Calling and Election ſure*, and preſs on with the utmoſt Vigour of our Capacities, *to the mark of our high calling in Chriſt Jeſus.*

Then, ſhall our *Light break forth as the Morning, and* our *Health ſhall ſpring forth ſpeedily*: The Dew of Heaven ſhall deſcend upon us, and *Peace ſhall be within our Walls, and Plenteouſneſs within our Palaces.* Then *ſhall the Haters of the Lord be found Liars*; our *Adverſaries ſhall be cloathed with Shame*, and *lie down in Sorrow.* And then, ſhall we *quit* ourſelves *like Men*, like Rational Creatures, who ſtand Candidates for Heaven; and ~~eſpecially~~ take away the Reproach, inſinuated in theſe Words, *The Children of this World, are in their Generation wiſer then the Children of Light.*

FINIS.

FINIS